

A

REVIEW OF THE

Affairs of FRANCE:

Purg'd from the Errors and Partiality of *New-Writers* and
Petty-Statesmen, of all Sides.

Saturday, July 29. 1704.

HE is but a sorry Physician that tells us a Disease, but prescribes no Remedy : I have Entertaïn'd the World, in three *Reviews* together, with the Case of the *Swedes*, in the Dilpuit with *Poland*, and the War of the North ; I have insisted long upon this Head, and ventyr'd at an Essay on the great Damage done the Confederacy in General, and the Protestant Religion in Particular ; I have said much of their opening a Gap in the Confederacy, at which the *French Power* has broke in ; and I am yet unconvinced of any Mistake in the Matter.

I am oblig'd now to apply the Remedy to this Evil, and answer this great Question, How shall we help it ?

I confess I could better have answered it six Months ago, and shown how you might have help'd it, than I can say now how it shall be help'd ; but it may not be too late yet, especially if the King of *Poland* and the Confederacy can hold out but one Year longer.

If any Man ask me why I make an if of the latter, I answer, If the Duke of *Marlborough* succeeds in his Design on *Bavaria*, there is no doubt indeed of it ; but if that had either been not undertaken, or had miscarried, I would not have answered for the Subsistence of the Confederacy one Year longer.

We call our selves Masters at Sea, and in a Sence we are so : But who can answer me then this Question, Why a good Fleet has not been sent into the *Baltick Sea*, which by interrupting

the Communication of the King of *Sweden* with his own Country, preventing or intercepting his Convoys, his Store Ships and Recruits, would soon have set Bounds to the Ambition of that Prince, would soon have limited his Undertakings, and oblig'd him to hearken to Reason ?

If this be answered, we are at Peace with him, and this would be to Declare War.

I humbly conceive such Gentlemen are Mi-
staken ; it would be as far from a Declaration of War, as what we did in his behalf, was from Declaring against the King of *Denmark* ; we were in a profound Peace with his *Danish* Ma-
jesty, and yet we prevented his Supressing the Duke of *Holstein*, oblig'd him to quit the Siege of *Toningen*, and by forced brought him to lye still with his Fleet, while the *Swedes* Landed almost under the Walls of his Capital City, made him at last sign the Treaty at *Pinnebergh* ; and all this was not esteem'd a Breach of the Peace.

It cannot be a Breach of the Peace to send a Fleet into the *Baltick*, and say — Sir, your Majesty has by our Assistance, secured your self from all your Enemies, and we are willing to undertake an Honourable Peace for you — but the King of *Poland* is our Ally, your pushing him to Extremities is an Injury to the Publick Good, and obliges him to withdraw those Troops which should be employ'd in the Common Cause, to defend himself against you : wherefore we desire your Majesty

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to hearken to good Terms; such as are both for your Honour and Advantage, which we undertake to procure for you; If your Majesty refuses this offer, you make War not with the King of Poland, but with us and the whole Confederacy; and we cannot see that done, without some Concern, wherefore we are to inform your Majesty,

1. That we cannot permit Soldiers, Ammunition and Provision of War, to be Transported, to carry on a War so Fatal to our Interest; and if you will assault our Ships, you must do it at your Peril; if you fire at us, we shall take it for a Declaration of War against us all.

2. That we cannot permit the City of *Dantzig*, to be Oppress'd, Tax'd, or their Trade Interrupted, being a City belonging to our Ally, and which we take into our Protection.

If this were done, let any Man ask if the King of *Sweden* would not be oblig'd to make a Peace; 'tis true, his Recruits and Additional Troops are come for this Year, and that is the Reason of my saying before, if the King of *Poland* can but hold out one Year more.

It may be objected then, you drive the King of *Sweden* over to the *French*, according to what he has been said to threaten already.

Tho' this is something improbable in its own Nature, yet 'tis more so, in that their Interests differ; and which is yet more considerable, it does not appear to me, wherein the *French* could be useful to the *Swedes*, or the *Swedes* to the *French*.

First I pretend to say, as the Circumstances of *Sweden* now stand, their Interest differs from those of *France*.

I think I do no Injustice to the *Swedes*, if I say that his Majesty, like most of the rest of the Kings of Europe, is to be supposed pursuing his own Interest in all things; as to the pretence of Religion, I believe I shall be very rarely guilty of saying, that many of them trouble their heads about it, unless it be to help destroy and suppress it in the World.

'Tis true, Religion is made the most specious Pretence on all hands: The King of *France* values himself upon his Zeal for Religion, in the Extirpation of the *Hugonots* out of this Kingdom; tho' when we come to the Detail of that Affair, we shall see perhaps, that reason of State, more than Religion, was the Ground-plot of their Destruction, as that without which, they could never have laid the Foundation of their present Grandeur, and therefore I must still be of the same Mind as before, That the Banishing

his Protestant Subjects, was the highest piece of Politicks, and the best step as to him, that ever was taken in that Kingdom, but of this by itself.

As to the pretence of Religion, 'tis confess'd all sides make use of it, Kings to Oppress their Subjects, People to Rebelling against their Sovereigns; Kings to obtain new Crowns, Subjects to Transpose their Allegiance; the *Hungarians*, tho' their Leaders are Papists, cry out the Protestant Religion, to heighten the Claims of their Declaration against their Prince; the *Bavarian* joyns with the *French* to secure Religion; the Duke of *Savoy* breaks off with the *French* to secure Religion; the Cardinal Primate brings in the Protestants to secure the Popish Religion, and we all joyn with the *Roman Catholic* Emperor to secure the Protestant Religion; the *Lutherans* joyn with the *Calvanist*, the *Calvanist* with the *Lutheran*, and both with the Papists, and all to Establish'd Religion. Thus God Almighty is jest'd with, and banter'd of all sides, and Religion's made the Foot-ball of Princes, to be kick'd about the World as it suits their occasions, to glos over the worst of Treasons, Sanctify the horridest Villanies, and be a Cloak to all the Tyrannies in the World.

I shall therefore do the King of *Sweden* that Justice to quit him of this piece of Hypocrisy, and shall not so much as pretend for him, that he is any way concern'd about Religion in this War, nor did I ever hear that his Majesty made any such pretence.

Interest is the *Apollo* of Princes, and indeed all the Princes and States of Christendom, are now Embark'd in a War for Interest; Liberty and Religion is the Aim of a few, but Interest is the present Article. This is no Religious War, both sides Declare it, and it has been in vain that some have pretended to make it so.

Now as to Interest, the King of *Sweden* cannot think of joyning with the *French*: They who make use of that Notion for him, and menace the Confederacy with it in his Name, for I cannot think he has done it himself; Dishonour his Majesty's Understanding; he cannot be so blind to his own Interest, as to fall in openly with the *French*; for,

First, He can receive no Relief or Support from the *French*, other than by way of Money.

Secondly, He can give them no Personal Assistance to deserve that Money, but as he does already by way of Diversion.

1. He can receive no Relief or Support from *France*, as to Personal Assistance; the Article of Money

Money I shall touch in the next Head; and they that will make his Swedish Majesty a French Pensioner, shall see the Causes I think they have to believe themselves mistaken.

The Seat of War in the North, is out of the reach of French Detachments; there can be no Conjunction of Forces, unless the French should Penetrate by Land thro' the Heart of Germany, or force their way by Sea thro' the Baltic in spight of the King of Denmark, who would certainly oppose it, and in spight of the Confederate Fleets, which if their Naval Eyes were not quite shut, must see it of absolute necessity to prevent.

The French, then being unable to give him any Relief, it would follow, that the Territories of the Swedes in Germany, being environ'd by the Confederacy, in every part; the Swede must have seven or eight Armies in the Field to defend himself.

He must have an Army in Bremen to defend it against the Troops of Lauenburgh, Zell, and Hanover on one side, and perhaps the Dane on the other.

He must have an Army in Holstein, to defend it against the King of Denmark, who would desire no better Opportunity to Effect what he has so long wish'd for, viz. to Shut up the Peninsula of Fjotland, and Unite Holstein to the Crown of Denmark.

He must have a strong Garrison equal to a little Army, in Wismar, to defend it against the Troops of the Circle of Lower Saxony, in which the Princes of Mecklenburgh-Swerin, and of Saxe Lauenbergh would be very forward, if they saw their Interest, to make that strong Place their own.

He must have an Army in Pomerania to defend it on all sides against the King of Prussia, joyn'd by the Saxon Hereditary Forces.

He must have an Army in Courland, to defend that from the Prussian, in Aid of the Duke of Courland.

He must have an Army about Revel, to defend it and the Country from the Incessant Ravages of the Muscovites.

Another upon the Frontiers of Ingemanland, to prevent the Muscovites entering Swedenland.

And with all this, he must maintain his conquests in Poland, or quit it, and Answ're the end we speak of, by restoring Peace to the North.

These are some of the Consequences of the Swedes joyning with France, if he shall find it his Interest, let any one judge; and therefore they that lay this for him, for I cannot think he should lay it for himself, either suppose him blind to his own Affairs, or impose upon us to believ'e, he is so, when he is not.

ADVICE from the Scandalous CLUB.

A Man of an Ecclesiastical Occupation, a Member of the Black List of City Mortality, one that occupies the Place of the unlearned, a Brother of the Corporation of Psalmodists, the first Letter of whose Profession is a Parish Clark, made application to the Society against a Certain Citizen, who, as he said, us'd him very scurvily, for Demanding his Dues.

Upon a full Hearing, the Case appeared to be as follows;

The Citizen having occasion to have his Child Christened, after all was over, the good Woman Church'd, and the like, the Clark came to Demand his Dues, which were readily tendered him; whether the Gossiping Ale was got into his Head or no, this Deponent does not conclude; but that he had above double his Dues offered him, he was not contented, but Demanded more, began to give ill Language, and be very troublesome.

The Citizen, provok'd a little with the usage, gave him his Demands in one hand, and a little Correction with the other, and so turn'd him out of Doors, haying no other way to be rid of him.

The Society found this a difficult Case to decide, they allow'd the want of Behaviour was well Corrected, tho' they could not justify the breach of the Peace; but they dismiss'd the Man with this Answer, viz. That it was their Opinion he had both more and less than his Due; so they advis'd him to go Home, be contented, and furnish himself with a little more Manners.

The Ingenious Gentleman who has sent us another Letter against our Title is desired to accept of an Answer Particularly to himself, and for that end to send us word, how to direct to him, the World beginning to be tired with the Insignificance of the Dispute; if he please end this we shall

Communicate to him, the Letters sent us in justification of our Title; and if he can Convince either Them or Us, he shall be made amends for not making his particular Letter Publick, by our fairly owning our selves in the wrong.

A Gentleman came with a great Equipage and a fine Coach to the Society, and desired to be heard.

He told them a long Story of his Wife, how ill Natur'd, how Sullen, how Unkind, and abundance of things he reckoned up, that in short made his Life very uncomfortable, his Family very unquiet, and the like.

The Society ask'd him several Questions about his Wife, as 1. Whether she was

A Whore? Answer, No.

A Thief? ——— No.

A Slutt? ——— No.

A Scold? ——— No.

A Drunkard: ——— No.

A Gossip? ——— No.

But still she was an ill Wife, a very bad Wife, and he could not tell what to do with her. At last, one of the Society begging his Pardon for the Question, ask'd him, If his Worship was a good Husband; at which, being a little surpris'd, he could not tell what to say: Whereupon the Club came to these Resolves;

1. That most Women that are bad Wives, are made so by bad Husbands.

2. That this Society will hear no Complaints against a Vertuous bad Wife from a Vicious good Husband.

3. He that has a bad Wife, and can't find the Reason of it in her, 'tis ten to one but he finds it in himself.

4. they advised the Gentleman to go Home, Reform himself, and become a good Husband for three Months, and if that did not Cure his Wife, they should proceed against her as they should find Cause.

The Reader is desired to Correct the following Mistake in Story, in our last Review, Pag. 177. Col. 2. Line 29. for the Battle of Zenta, read the Battle of Temeswaer; & le the rest of that Paragraph: that Action having been performed by Prince Eugene of Savoy, and not by the Duke of Saxony; which the Author mistook, not having the History before him.

A Dvertisements are taken in by J. Matthews, in Tinkers-Court in Little-Britain.

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